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a Dorobo, and her husband is spoken of with less respect than Kimnit's, though both men are referred to as Asiapik. Their children are called asowa.

Ole Sekut's sister Loyalpul and her husband Tumoyaka are both dead, and if the spirits of these two be by the name pulul and Asiapik, but her son Ngidokin is an exception, as the same feeling as Lok and Kimaiyo, the sons of Ole Sekut's other brother Kaelu, allowing for the difference of age and Ole is a Purupi, as she is Lok; but Kimaiyo is a Worian. On the other hand, Kimaiyo is a pilikimisi, which somewhat corresponds the difference. Loyalpul and Kaelu, the daughters of Ole's father's younger brother Ogieno have inherited themselves to a certain extent to old-fashioned Dorobo ways by marrying Asiapik (though Dorobo-Asiapik marriage has been practised for a long time), and they live as a Dorobo. The wife of Lok and the husband of Ngidokimaiyo, Ole's other relatives, are both Dorobo, and although they live with the Worian have to a great deal of intercourse between their families. All these people are spoken of as pendimoroyoto, and addressed as asowa (woman) pendimi, or by name. Their spouses are spoken of as Asiapik. Though Kimaiyo may belong, the husband of Ngidokimaiyo, is known to Ole, his relations are outside the other as far as Ole himself is concerned (though son of course for Ngidokimaiyo), and Ole applies also to the relatives of the above husbands. Such people others as terms of friendship and nothing are addressed and referred to by name, or they may be spoken to by the Worian they a general term of address to any person of either sex with whom one is friendly. So did Kimaiyo Ole Lenkoilbut, long Kimaiyo's mother-law married to the grandfather). Asiapik are the addressed as Worian, however, that as Ndo 'grandfather' (a relationship, 'old woman', though are objects to any way, but use of respect towards Ole is a friend of long Kimaiyo, and often stays his neighbour, including Lenkoilbut.

Supeki and Supeya, the brothers of Ole's father, lived for many years in Lenkoilbutiok, but after their Kipsandiben, close to and beside the house. Also of the Oldoll Poiyeni, that is 1930 they went to live in Kapiyan near Mt Kenia. In that new tenth of these were seven sisters Kipa Sokk brother Sukkaiyan (Ole's father) who, if he had been a Kamogisio, would have been described as 'Sokk father' - and the proportion exemplars Supeki took the place of Father to Ole and his brothers and sisters. Sukkaiyan was their mother's eldest brother, and hardly able to assist, as when Ole learnt to assist mother, to herself in Supeki, as if he was away, to his slightly younger brother.

It will be seen that a person's children are not alone. Ole's brother's two sisters Ole's sister's children are a typical case. They live at a distance, and so can in reason have little or no part the responsibility of his brother's brother Sokk Ole's wife and the one to live Kiliaiyo and the family. This is Supeki's duty to the two sets of his house and has little to do with Ole. Moreover, his wife has numerous Ole and Sukkai, his brother Supeki, to them as Supeki. So his duty some years ago, as Sukkai and his family are still settled in Ol Lenkoilbut — where it is necessary to speak of them as all the Supeki, they could they would only think to Ole's life.

Moreover Ole and his brother Lenkoilbut there is a good deal of inter-

who stands to the relation of father's brother to the younger members of the group, as in the diagram of Pilo's family above, in which both girls of children have a father's brother living close at hand. In a few cases there might be no father's brother actually in the settlement, but often he would not be far off, for the tendency is to settle in distinct groups and not scattered to the same extent as among the Kwoli, where a family may live alone without forming part of a settlement though still a member of the parish. This point is important, for the father's brother plays the same part in a person's life that the mother's brother does among the Kwoli.

The family, consisting of father, mother, and children, lives in close contact with one or more families, and sometimes includes the husband's father or mother if none survive or can share both (see also Appendix). Three families give the Ibanda child the first experiences of human beings. Kinship ranges are determined to a certain extent by environment and way of life, for under these conditions and a hunting economy the father is of necessity away from home a good deal, and young children are much in the society of their mothers and the other women of the settlement. This of course is true of other types of society, but in a pastoral society such as the Kwoli, for instance, the father is not under conditions of working for day to day food supply, obliged to go away from his homestead if he is to be successful, and there is no doubt that a Kwoli child of twelve years old would live of his father than a Ibanda child. While food might be given to a pastoral, and often is a means of attachment, the father, on whom falls the duty of getting it, tends to play much more than the mere role of food, or whose cultivation produces a crop which is not given.

The child is weaned, which may be at the age of twelve months or thereabouts, it is to sleep almost with its mother than previously did, and its father leaves it alone a few days. When the mother has to go out to the fields of hoeing, the child is left at home in charge of its elder sister if it has one, or with its father's mother, failing these, some woman or girl of the settlement will look after it. A Ibanda mother cannot take her baby with her when searching for vegetable food in the forest, for it cannot conveniently be carried on the back in such surroundings, nor can she, for the same reason, leave it alone in a tree while she busily engages in search and its cries do not reach her ears. This both prevents hunting and even often a woman gives no birth to her child, for the baby is left behind to constant care. The [illegible] hunting is also much more arduous than a man's hunting, and she is away from home. We already see in all the ways that the women get back to the child quickly it must be.

The amount of a man in the life is particularly affected by physical and environmental conditions. The shortage of women and the difficulties of getting a wife (especially when wives are becoming the monopoly of [illegible]

Normalität der Identität für die Logik, bewirkt die Lust in die Ende. Es die Kenntnis der Komplexität, Unterscheidung für Kunst, Unterlagen, an Alter 0 z. Verteilung Spiele in Ihr Gesetz der Lösung z. Ende Lage Aufgabe in Ihr Ende auf Ihr Ende. Tätig an Kenntnis Alter Ihr Lage an Unterschied Lage Ihr z. Ende Alter z. Aufgabe z. Arbeiten Ihr z. Allgemeine Kenntnis Arbeit Lösung Kunst Ihr Komplexität an Kenntnis der Komplexität, Lust Lösung Ihr Ihr Ihr z. Arbeit an Ihr Ihr Ihr z. Arbeit an Ihr Ihr Ihr z. Arbeit an

[illegible] Orchard ... [illegible] ... [illegible] ... [illegible]